

IMMORTALITY



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EDITOR

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IMMORTALITY

TEACHINGS OF THE RAJA YOGA CONCERNING THE CLAIRVOYANT VISION.

Everything that we see, or imagine, or dream, we have to perceive in space. This is the ordinary space. When a Yogi reads the thoughts of other men, or perceives supersensuous objects, he sees them in another sort of space, called mental space. When perception has become objectless, and the soul shines in its own nature, it is called knowledge space. When the residual energy is aroused and enters the canal of the susumna (the hollow canal which runs through the center of the spinal cord) all the perceptions are in the mental space. When it has reached that end of the canal which opens out into the brain the objectless perception is in the knowledge space. Taking the analogy of electricity, we find that man can send a current only along a wire, but nature requires no wires to send her tremendous currents. This proves that the wire is not really necessary, but that only our inability to dispense with it compels us to use it. Similarly, all the sensations and motions of the body are being sent into the brain, and sent out of it, through these wires of nerve fibres. The columns of sensory and motor fibres in the spinal cord are the nerve currents on the left and right side of the spinal cord (the left and right nostrils in breathing) of the Yogis. They are the main channels through which the afferent and efferent currents are traveling. But why should not the mind send the news without any wire, or react without any wires? We see reaction to action from outside. How do perceptions in dreams arise? There is then no action from outside. The sensory motions, therefore, are coiled up somewhere, just as the motor motions are known to be in different centers. For instance, to see a city; the perception of that city was from the reaction to the sensations brought from outside objects comprising that city. That is to say, a certain motion in the brain molecules has been

set up by the motion in the carrying nerves, which again were set in motion by external objects in the city. Now, even after a long time I can remember the city. This memory is exactly the same phenomenon, only it is in a milder form. But whence is the action that set up even the milder form of similar vibrations in the brain? Not certainly from the primary sensations. Therefore, it must be that this is being done in nature. The Yogi says if you can do that you have gotten rid of the bondage of matter. The mind has made this net work of the nervous system, and has to break it, so that no wires will be required to work through. Then alone will all knowledge come—no more bondage of the body. If you can send the mental current through that hollow canal without any nerve fibres to act as wires, the Yogi says that you have solved the problem, and he also says that it can be done. When a sensation is carried to a center, the center reacts. This reaction, in the case of automatic centers, is followed by motion; in the case of conscious centers it is followed first by perception, and, secondly, by motion. All perception is that the sensations are coiled up somewhere, and they, by their acting, bring out the mild reaction which we call the dream perception.* Now, the center where all these residual sensations are, as it were, stored up, is the root receptacle, and the coiled up energy of action is kundalini, the "coiled up." Now, if this coiled-up energy be roused and made active and then made consciously to travel up the susumna canal, as it acts upon center after center, a tremendous action travels along a nerve fibre and causes reaction from centers, the perception is either dream or imagination. But when the vast mass of this energy stored up by the power of long internal meditation travels along the susumna, and strikes the centers, the reaction is tremendous, immensely superior to the reaction of dream or imagination, immensely more intense than the reaction of sense perception, this super-sensuous perception, and the mind in that state is called super-conscious. And when it reaches the metropolis of all sensations, the brain, the whole brain, as it were, reacts, and every perceiving molecule in the body reacts and the result is the full blaze of illumination, the perception of the self.

SWAMI VIVEKANANDA.

* Read Chapter V., "Clairvoyance," by the Editor. An additional proof of this teaching.

INTUITION, SPIRITUAL PERCEPTION, SECOND SIGHT; A RATIONALE.

The limitations of the human mind of to-day concerning the finer and higher processes of mental and spiritual action are wholly due to lack of trained observation concerning, first, that which constitutes spiritual perception *per se*; second, the faculty or quality of the entire nature of the ego, that actually does perceive.

We define intuition as the one quality or function of the embodied human being that enables the inner nature or real spirit to find expression; for instance, to "know a thing intuitively" is to know it without the usual action of the mind or reason. "Perception, spiritually," is the discerning of a principle or truth by the intuition; one is the faculty that enables the spirit to act on the organic functions of the mind; the other is the action itself. There is no separate "sense" called intuition, as some advanced physicists have endeavored to show. "The Sixth Sense" would be a misnomer as applied to that which we call intuition, or its correlated "Perception."

A physical "sense" (and that can be the only meaning of the word) must be necessarily a function of the physical organism, vivified by the spirit. There is an intuition, however, precedent to and beyond every avenue of sense, viz.: An intuition of music, an intuition of intellectual methods not derived from the usual didactic methods. This intuition is the luminous background (or, spiritually speaking, foreground) of all the physical sensations and mental perceptions. That which vivifies and "sensitizes" the faculties for the action of the spirit and also enables the soul consciousness to act upon the organism directly from the sources of knowledge, *a priori*, instead of by the circuitous and sometimes uncertain process of reasoning or deduction.

Perception, *per se*, is the faculty of knowing without being taught, in the usual sense of that term. All the physical senses find their common center of activity and recognition in the sensorium, which is vivified from the psychic center of the activity of soul upon the organism. Within this realm of activity must be included all psychical action, such as clairvoyance, clairaudience, psychometry, etc., which are but variations of perception, or knowing action upon the prepared functions of the brain, as sight, sound, etc.

We regard "second sight" as one phase of clairvoyance, which may be made especially active through personal or spiritual sympathy with the person of spirit that is seen, and may be, in fact always is, superinduced by the influence of a guardian spirit, for these related spiritual presences are ever seeking recognition through the manifestations of their presence in quickening and vivifying the spiritual perceptions.

In the actual states of spirit existence, perception takes the place of sensation, as it really does in the highest potency of analysis of sensation in earth state, for if there were no perception, i. e., prepared sensation and intelligence, there could be no sensation.

When the senses are dispensed with and the vibration resembling sensation is made upon the nerves of hearing or sight, near the sensorium, this is called clairvoyance, clairaudience, etc. When the perception is direct, without even the semblance of sight or sound or touch, it is because the spirit can act directly upon the brain and produce a consciousness of knowledge either of fact or of truth.

When, sometimes, one perceives the presence of a spirit friend and so declares it, if asked, "How do you know that spirit is present?" the answer will often be, "I perceive the presence." If asked, "Do you see?" "No." "Do you hear?" "No, but I know." This is perception.

The "Intuitive perception of truth" is a statement that seems somewhat ambiguous, since there is no other method of perceiving truth than by the intuitive method. Facts may be observed through the instrumentality of the senses, but the relations of the facts to each other, and the deductions from those facts must be by a mental process quite independent of the facts themselves, and an untrained mind would not even take cognizance of the facts. Truths perceived from within the soul enable the mind to take cognizance of the facts, and thus correct systems of philosophy are founded.

But there are natures endowed to perceive truths without any of the accompanying facts.

Founders of religious and philosophical principles, teachers of the essential ethics of human existence, often announce the truths relating to their systems of thought, without any accompanying course of reasoning or study, yet there are many people (always a few) who perceive these truths; they are recognized a priori.

Having given to "second sight" the place of a form of clairvoyance instead of that of a form of perception, we conclude that all kindred phenomena that partake of the nature of sensations are forms or phases of mediumship, as also may be the mental

phenomena of distrust, "impressions" of facts or spiritual presences.

Intuition is the endowment of all, more or less manifested among all classes of people, and quite frequently dominating those who have no great degree of intellectual unfoldment or culture. Yet it is also true that intuition is the recognized avenue of perception of all who are endowed with genius. The methods of expression of genius must be perfect, but they are usually almost wholly intuitive.

If we have succeeded in making our definitions clear they will be arranged in the following order:

Intuition is the faculty or quality imparted to the organism and mind by the spirit through which perception or discussing of spiritual things is made manifest.

Perception is that discernment and is the a priori knowledge of all truth. While "Second Sight" (like clairvoyance and kindred gifts) is the awakened spiritual perception by an especial stimulus of spirit power or by having been constantly exercised under spirit control or guidance.

By the Guides of Cora L. V. Richmond.

CLAIRVOYANCE AS A FACTOR IN ART; THE APPROACHING RENAISSANCE FROM AN ARTIST'S STANDPOINT.

The artist is the interpreter of life. His works should represent the soul's highest conception of truth. True art is born of the realm of the soul and should of a necessity reflect those qualities which breathe the noblest of human sentiments or divine inspirations. The artist should be a recreator, taking that which is tangible to the material senses and that which is manifest to his spiritual vision, and so combining them as to reveal in a material expression that which is within the comprehension of all. There are two sides to all things, the objective and the subjective. To depict simply the one is to catch but a minor part of the great whole. He who can take the glorious beauty of materiality and robe it in the divine garb of spirituality will bring his products into the highest realm of creative art, where it becomes universal and belongs to the realm of infinite truth. Step by step man's power to express himself has been unfolding, principally, however, along material lines. This preparation has now reached a point where the soul cries out for a deeper, a more exalted manifestation; a manifestation wherein the artist will not only give due expression to the beauties of the physical, but will by the exercise of his clairvoyant powers interpret the divine in all things, expressing all in graphic or symbolic forms. Since noting, as it were, his own divine nature with the revelations of beauty, known and felt by the exercise of his spiritualized vision, there is no question but that clairvoyance will play an active part in the art of the future. Indeed, it has always been a factor in the grand achievements which have marked the art of the past. It is only when the artist's vision becomes clear through spiritualization that he gives to his works that subtle, divine beauty which has lifted them above contemporaneous art in the realm of divine ideality. While clairvoyance has played an active part in the evolution of art in bygone days, its work has been going on unconsciously, however. This remarkable faculty has never been rightly understood until the advent of modern spiritualism. All through the ages men have seen visions, dreamed dreams, and at times poets, painters and seers have seen the glory of the divine realm opened unto them. But instead of attributing these things

to the exercise of a natural faculty belonging to every soul, they attributed such manifestations to some special divine privilege vouchsafed them; and notwithstanding the fact that the Apostle Paul had taught that all possessed this spiritual sight.

To those who do not understand, the mention of clairvoyance at once brings visions of lost rings, stolen horses and innumerable calamities which make up the list of human mishaps. They at once think of the seventh Son, or some other mysterious slip in nature which enables such a one to tell fortunes. And on the other hand, there are those who appear to be adepts who hold that the exercise of this faculty means only visions of the world of spiritual beings, where our so-called dead dwell. All these views but limit this wonderful faculty which is all-comprehending in its nature. By its use the painter or poet is enabled to penetrate beyond the outward and see the spirit indwelling in all things. This, however, not only enables the artist to clearly see, but at the same time by the exercise of his intuition enables him to fully perceive all things, whether they are the great star-gemmed dome of space or the humblest weed that grows by the wayside. All is clothed in the divine and the poet or painter, aided by this clear sight, is enabled to depict by words or colors the revelations vouchsafed to him. Clairvoyance enables the artist to penetrate into the realms of silence and behold the glorious harmonies of infinite love which bind and hold all things in oneness. And by virtue of the quickened vibrations of his creative powers he is enabled to give to his works that which appeals and responds to the soul of others.

Art to-day is passing through a marked period of change. A certain development, which, while not epoch-making in its attainments, is nevertheless distinct, definite and peculiar. It is the shifting of the pendulum from the ultra-materialistic art of the past decade into the glorious new era which the incoming century will bring. Already one can catch glimpses along the horizon of this dawning of the light whose beauty shall transcend the dreams of poet or savant. The mighty wave of psychic force which is working through and permeating all things is touching the minds and souls of men whose mission it is to depict through pictorial symbols the hidden, divine beauties of all things in the universe. In that glad day the Artist, the Poet, and the Musician will not simply be a medium for the gratification of the merely physical senses, but he will be a means of bringing to man through these same limited senses a knowledge of the Divine indwelling in all things. The great materialistic wave which marked the past decade has opened the way and made this influx of spirit possible. It has purged religion of many of its absurdities which have held the minds of men in bondage. Thanks to

the invisible powers, the driftwood is being cleared away and Art, with a higher and nobler purpose, will come to the world of to-morrow revealing the glory of Divine illumination. Every movement in human evolution has had its pioneers. Ever since the day of William Blake, who was a great psychic, until the going out of Rossetti, Watt and Burne-Jones the leaven has been working. And the grand symbols of these men reveal something of the glory which awaits future Art.

All over the world are men who are depicting the co-relation of the Divine and the material. The Christs and Saints of the religious painters are not miserable, sacred, emaciated or self-scourged beings, but the glorified arisen clothed in the spirit. The peasants of Millet are souls struggling through materiality into a more hopeful and spiritual condition. Working in the field, silent and dumb, they bow their heads in reverence at the coming of night, believing in the tender watchfulness of a loving father's care. The peasants of Millet are born of a soul illumined with the divine realization of a mission. The coming Renaissance shall emphasize the divine in all things, whether the grand conceptions born of the realm of the ideal, or the sun-kissed landscape, all shall reveal the highest aspirations of the artist, his greatest inspiration; all shall be stamped with the spirit of divinity and shall be worthy of a place in the realms of immortality.

RICHARD B. GRUELL,

Author of "Notes Critical and Biographical on the Art Collection
of William T. Walters, Baltimore."

ASTROLOGY AND PREVISION, THE LAW OF APPLIED ASTRO-PSYCHICS.

"It is the wise man who rules his stars, and the fool who blindly obeys them," is a very old saying and one that has become almost a universal proverb, though corrupted probably from a still older saying that "Stars rule men, but a wise man rules the stars." In either case the implication is that through ignorance "Stars rule men," or, in other words, that humanity is subject to a fatalism as the result of planetary influences. This generally accepted idea of fatalism, or that the stars do compel men to certain passions, to personal and mental characteristics and to certain temperaments, dispositions, fortunes or misfortunes, has kept the divine science of Astrology and Prevision very much in the background. The planets do not rule or compel, for the soul of man is greater in power than the power of the heavenly bodies in its influence upon humanity. Every astronomer, as well as almost every school boy, is well acquainted with the influences of the sun and moon upon the various kingdoms of the earth and its inhabitants, but the astrologer and the astro-psychic scientist goes a step further and intuitively is able to divine from the various aspects of the planets and their relative correspondences, one with the other, as well as their position in the different signs of the zodiac, what the probable trend of any particular individual is likely to be, and the astro-philosophical master who has learned the art of prognostic astronomy or astro-psychical prevision is enabled to foresee events from such planetary aspects and positions.

In Genesis i., 14, we read (referring to the heavenly bodies), "And God said * * * let them be for signs, and for seasons, and for days and for years." To those unacquainted with the laws of applied astro-psychics this prevision (or the art of forecasting or foreseeing events from the planetary aspects and starry configurations) may appear inexplicable, but it must be borne in mind that the science is founded upon a knowledge of those wonderfully sympathetic vibrations, which exist not only between mankind, the stars and the planets, but is found everywhere in the various kingdoms of nature. To the astrologer and intuitive persons generally, these laws of vibration and astral correspondences are perfectly comprehensible. All creation, vegetable, mineral and animal, teems with well-known manifestations of the subtle and mysterious operations and influences of the planets.

We see daily, hourly in fact, the influence exerted by the sun and moon on the earth and its inhabitants, on the ebb and flow of tides, in tidal waves, in the increase and decrease of disease, in the results of sowing and planting, in the varying conditions of the insane; atmospheric disturbances, meteorological phenomena and many other physical changes could be predicted by the course of the moon in combination with the position of the sun and other planets. As everything is governed by immutable and universal law, it will not be difficult to realize that mankind is affected and influenced also by similar planetary conditions and changes of position and aspect. The late Professor R. A. Proctor said: "There is something impressive in the thought that the souls of the sun and moon and planets act not only upon each other, but on the microcosm of man." Astrological scientists who have made a searching and practical study of the operation of astro-psychic law know to what extent and in what manner the planets affect mankind, and also that the degree of influence, good or evil, depends upon their different positions and heavenly aspects. The question uppermost with most people is, assuming that the government of astral laws be true, how far or to what extent can one depend upon the prevision of the astrologer or astro-psychic prophet? In reply to this question it must be remembered that astrology is not a new science, but one that has been handed down to us from the schools of magic of the lost Atlantis, and from Egypt before Abraham and his herdsmen wandered over the desert of Arabia. During these countless centuries of time man has every watched the unvarying results of starry influence, and partly by observation and record, but chiefly by the powers of intuition, astrology in its purity became a science and a system of divination, though totally disconnected with either fortunetelling or irresponsible mediumship. The talented writer of the "Light of Egypt" says: "It is a divine science of correspondences, in the study and application of which the intellect and intuition become blended in a natural, harmonious manner. They commence to vibrate in unison. When this union becomes complete, the ignorant man becomes the prophetic sage." Herein lie the secret, success and accuracy of astrological prevision, for without intuition the astral scientist is lost; his mathematical calculations may be correct, but his judgment and forecasts will be faulty. It should be remembered that the astrological lore of the old Chaldean sages constitutes the basic principle from which all doctrines, occult theories and sacerdotal systems have radiated. Every religion under the sun, says the Light of Egypt, has an astrological foundation, and every science the human mind is capable of elaborating springs from, returns to, and ultimately becomes lost within the starry realms of Urania.

It is indeed a pity and a serious hindrance to universal progress and spiritual growth that the science of astrology is so little understood, but the fact that as astrology deals with supersensuous things, it cannot be known to persons who have not realized the supersensuous power of perception, intuition or clairvoyance. Just as alchemy deals with astral and spirit principles, chemistry with physical matter, astronomy with the physical bodies of the heavens, to quote Paracelsus, so astrology deals with the soul of these bodies, their psychic influences on humanity and the world (the earth) generally.

GEORGE W. WALROND.

SEERSHIP AND THE ALL-SEEING EYE.

Among the numberless attributes with which the human consciousness invests the Divine Being—attributes which we instinctively feel conscious of sharing in some degree with Deity—that of Omnipotence takes precedence over all the rest. The All-Seeing Eye is one of the oldest as it is also one of the sublimest symbols of God ever found in human temples dedicated to a study of those arcane mysteries which in every age have everywhere enlisted the most serious and reverent attention of the master minds of the human race. Seership and prophecy are practically the same; the title, seer and prophet, are frequently interchanged. To the clear vision of a true prophet the past and future are reflected in the mirror of the present moment, for the prophet sees not with the outer eye of flesh so much as with the interior eye of spirit. No human conception of God transcends the possibilities of humanity. Abstract or absolute Deity is the Great Unknown, but the deific essence which is the very soul and abiding life of man reveals in a measure the attributes to the Almighty and assures the human individual that on his divine side as divine offspring, he is capable of exercising divine prerogatives. Let no one stumble over the obvious significance of the words of the divine-human Christ, "The works that I do ye shall do also;" such an utterance would be false and impossible of fulfillment unless the wonder-working power which operated through the man of Nazareth in an exceptional degree was a force upon which all human beings could lay hold and to which they could rightfully lay claim. The word miracle is often a stumbling block, because it has been misinterpreted to mean an event which could only occur if a law of nature were set aside. Modern thinking repudiates that antiquated view and is taking up quite a new line of study with the intention of accounting for marvelous works in strict accordance with the eminently reasonable doctrine that natural order is not violated when a higher power operates than the mode or measure of energy with which we are ordinarily familiar. We talk of our five senses and proceed to define the limits of sight, hearing, touch, taste and smell; but though each of these five words may stand for a definite idea and convey a distinct impression to the mind, who shall venture to affix limits to any one of these five well-recognized faculties? People talk of the sixth and seventh senses very glibly when they begin to peep into theosophy or occultism, but it is very doubtful if they know exactly what they mean by

these numberings. Clairvoyance and clairaudience are very helpful words because they give us to understand in the one instance that sight and in the other that hearing has become clair (clear). In France one often hears a seeress spoken of as une voyante (a seeing one), to distinguish her from the rest of mankind who by comparison are blind. We shall speak comparatively; therefore a person who would be worthy of the appellation la voyante from the standpoint of the general public might appear singularly destitute of the psychic vision were she placed in the midst of a company of advanced sibyls, whose prophetic development was vastly greater than her own. If we grant degrees of sight at all, we have no terminal point beyond which we are prepared to say seership cannot go, and as the wonderful or the miraculous is only that which excites astonishment because of its unusual occurrence, we are surely on the right track of experimental science when we undertake to passionately investigate whatever presents itself as a matter for special examination. When the truth has dawned sufficiently upon the intellect of the human race at large that there are no limits to the possible development or expansion of human faculties, the old idea of spiritual gifts as special endowments granted exclusively to a privileged few will give place to a widely philosophic consideration of how to afford conditions for the normal expression of such capabilities in all. Paul the apostle said: "The manifestation of the spirit is given to every man to profit withal;" then he proceeds to enumerate the distinctive gifts of the one universal impartial spirit, showing that gifts differ, but over all these differences unity presides, and through them all a unitary purpose is fulfilled. Prophecy is placed at the head of the list, the apostolic exhortation being, "desire earnestly the best gifts, most of all desire that you may prophesy." The reason, given very explicitly in the fourteenth chapter of the First Epistle to the Corinthians, being that he who prophesieth edifieth the entire assemblage, while other spiritual manifestations are adapted only to limited or specific ends of service. As seership and prophecy are virtually one, we can readily perceive how wide a meaning prophecy attaches to either or both of these great words.

Prophets or seers must live extraordinary lives. As children they may have exhibited remarkable psychical precocity, but unless as they grow up they abstain from the ordinary life of the people about them, their incipient seership will become beclouded and as they advance in years their psychic ability will wane instead of waxing stronger. It is by no means an easy task to live the sort of life conducive to a high degree of lucidity in the midst of the restless, hustling throng which fills a crowded city. The artist must have a secluded studio or, be he painter, sculptor or

aught else, he cannot give his finest inspirations forth in sculptured marble or on painted canvass. The author must have a retired sanctum for creative literary work or the essay, novel or poem will be but a flat reiteration of what has been better said before. The inventor must have a retired laboratory or workshop, where the necessary condition of sequestration from the busy, bustling marts of trade and the fussy haunts of perpetual housekeeping is afforded. And just as it is with all these workers in the varied fields of art, so is it with whosoever would successfully unfold those mysterious psychic possibilities which stand forth in pre-eminent degree in the case of true prophets, no matter whether they belong to one age or country or another.

The only cause for seership being rare is that very few people, even those who enjoy abundant leisure, take time and place for allowing a spontaneous outburst of the fire of the soul within them. Without casting the slightest discredit on mediumship or the least slur on phenomenal spiritism, it is necessary to discriminate broadly between the attitude of the seer and that of the average medium toward the boundless unseen universe. The seer is one who sees directly into the spiritual realm. By means of intromission thereinto he is capable of describing at first hand what he actually sees going on in the realm. The medium who is only an instrument played upon or influenced by dwellers in the realm of spirits, may become the mouthpiece for much wisdom and give much valuable advice as well as general information, but he is only the spokesman or amanuensis of another. Sensitivity of organization may suffice for simple mediumship, but the seer approaches the condition of a trained adept to whom the veil between the objective physical and the objective psychical is so transparent that his eagle eye can penetrate it. What is opaque to the average man or woman is diaphanous to the seer; thus it is not uncommon to hear the remark, "Oh, I don't doubt you see it, but I wish I could see something myself; why can't I?" To answer the question requires far more effort on the part of the questioner than he or she is usually ready to give. During our sojourn in California through the summer of 1886 we met a large number of people in and around San Francisco who were very eager to inquire into the mysteries of occultism, and we conscientiously endeavored to give all who applied to us for teaching the fullest instruction at our command. The lessons were received with avidity, but the very large majority of those who eagerly sought counsel declared they could not live up to the rules necessary for the culture of independent seership. So long as this mental attitude prevails among the bulk of students it will remain necessary for a few picked sensitives and a far smaller number of trained seers to officiate as mediums between the veiled realm of

Psyche and the mass of those who are wishful to receive light from behind the screen. "Where there's a will there's a way" is a good old proverb, but though this ancient axiom be ever so faultless it does not follow that the way is always a plain or easy path. The mystic way of attainment is always described as narrow and difficult because to tread in it the neophyte has to break free from all presuppositions, pre judgments and personal obedience to the manners and customs of the period, and to most people this task is not easy.

The life of a recluse is inviting to a few, but many recluses are not seers; on the contrary, many of the most gifted prophets mingle freely with society, but they have learned to live their own interior life entirely apart from that of the bulk of their contemporaries. All connections with unseen planes of existence are regulated by our aspirations, desires and expectations, regardless of the front we exhibit to the material world. It is often conducive to seership to live a strictly temperate and even abstemious, outward life, refraining totally from every sort of sensuous indulgence, but even the strictest adherence to any rule of conduct often fails to open the mystic portals and reveal the soul-state to the aspirant. Foremost among needed precepts is the stern command, Control thy thoughts, and whoever persists in saying, "This I cannot do" by his own negative affirmation closes the door of entrance against himself. We say to every inquirer: Instead of beginning with rigid outward rules, which you are not yet ready to observe completely, you must commence with mental exercises and make your thoughts obey your will. The centralization of thought and the focalization of mental gaze must ever stand on the threshold of mystical achievement. Directly we have mastered our thinking processes sufficiently to say boldly that we can think of what we please and are therefore masters in the realm of intellection we shall begin to acquire sovereignty in the actually creative region of the imagination: be it remembered that the imagination is the creative faculty. When we say that man is a creator we do not mean in the primal but surely in the secondary sense. It is not in human power to create substance or original material which is that mother element out of which all things are fashioned, but it is within the province of men and women to so manipulate and model already existing substance to the extent of making, unmaking and remaking worlds. God is the sole original Creator, but man is an artificer, an architect as well as builder of all transitory things. This is the teaching of the Hermetic philosophy, and has ever constituted the sacred doctrine of Rosicrucianism. Man has it within his power to do whatever he pleases, provided he discovers the formula, and it only requires a great deal more energy, but energy of the same

sort, to build and disintegrate a planet that it takes to erect and demolish a granite castle upon earth. To the vision of the seer the origin, growth and dissolution of orbs from their inception to their final reabsorption is perfectly plain and to such as possess the seeing eye, so that of them it can never be said, "having eyes they see not," the tremendous and terrific mysteries of existence which so bewilder and appall the unenlightened are henceforth no mysteries at all.

The greatest hindrance to the development of seership is sensualism and by this is meant not gross sensualities, but monopolizing attention bestowed upon such material engagements as do not in any way constitute the sum of human welfare, but serve to engender strife and sickness and prevent the growth in man of the germ of divinity which, though it can never be destroyed, is smothered or hidden from view by the dust of earthly anxieties. Yoga mean union, and though there are many practices connected with East Indian magic which we neither countenance nor advise for Western students, there is surely very much in these Oriental methods which can be sifted out from the surrounding debris and profitably incorporated in any Occidental system of training. At the outset of the path which leads to developed seership stands fixity of purpose. The candidate for hierophantic honors must know clearly what he wants and be able to answer the threshholder's inquiry, Why comest thou hither? Having decided within yourself what it is you most desire you are ready to set to work to qualify yourself for attaining the desired prize. The first act of qualification is one of surrender or renunciation of old mental ties. It is neither lawful nor right to repudiate just obligations or to refuse to live up to contracts already signed and sealed, but an honorable way can always be found for adjusting all external duties and your thoughts are your own. You must not allow any interference with your inner life; all psychical intrusiveness must be resisted and the best way to resist is to ignore. Having centered your mental gaze upon the object upon which alone you choose that it shall remain riveted, persist in contemplating your ideal despite all proffered distractions. Whatever you persistently ignore will eventually cease to molest you, but if you are foolish enough to let psychical annoyances disturb you, you become more and more their prey by battling with them, for it is an occult law that we give power to whatever we acknowledge and have militant dealings with. The Buddhist precept, "Give more good to the one from whom you are threatened with evil," is as rigidly scientific as it is morally sublime. The Sermon on the Mount may profitably be studied by every one who seeks to attain the higher state of life, as every one of its thirty distinct sections contains some advice not only salutary but necessary for all who seek to

subdue sense to spirit; and remember that subjugation is not destruction, but consecration. Sanitary conditions are important in the extreme when one is on the road to adepthood, because no phenomena which occur in unhealthy states of mind and body are truly reliable, it being impossible for a person to exercise psychic powers normally and freely if his system is invaded with disease. It is not necessary, though it is desirable, for the seer to be an athlete, but it is imperative that he enjoy good health and keep his body in such repair that he can give forth healing strength to others. The prophets have always been both conscious and unconscious healers; they have on occasions purposely directed their psychic forces to the benefit of sufferers about them and often when wrapped in meditation and oblivious to the material world about them, they have given forth a healing elixir as a natural result of their superlatively healthful atmosphere; so that the sad, the weary and the pain-stricken have been blessed and comforted through their unconscious agency. To the eye of the seer human necessities and the way to meet them stand revealed, but nothing so nauseating or repulsive as clairvoyant diagnosis of disease or crime invades their crystal aura or disturbs their perennial repose. It is at this point in the teaching of true occultism that the rub comes, and here opposition is most frequently expressed. Christian Scientists and others quote the words, "God is of purer eyes than to behold iniquity," and then proceed to declare that Omnipotence knows nothing of sin, sickness and death, for this trinity of evils is only an illusion. It is hard for the materialistic caviler to understand how God can know all things and yet be entirely ignorant of certain things which you feel you know yourself. The answer is, you do not know them; you only feel them and believe them. Your sensations are realities to you, but not a necessity to any outside party; therefore, what you say you know may be only something which you feel; it is real from your present standpoint, but is no fact of ultimate reality. There is no such thing as death to the eye of a seeing one, because seership always sees the spiritual individual who is immortal; therefore, the dissolution of the material frame does not effect the entity which the seer beholds, and as there is no change in the real entity at any time to the all-seeing eye of pure spirit, imitations are unknown. If we could but realize that there is a point of absolute rest, of undisturbed tranquility, of imperturbable calm at the center of every one of us, we should not fear shocks or dread changes because we should know that even the severest of them are but unreal and totally ephemeral. It is always a consoling thought that God knows everything as it really is instead of seeing things through an imperfect arc of vision as men usually behold them; but it is a still greater consolation to feel that we, too, can share divine

omniscience, and though we are not infinite in knowledge, as there is and always will be more for us to learn, yet our eyes can be so greatly improved by intelligent thought and culture that spiritual astronomy may do for us in psychic regions what physical astronomy is ever doing for us in increasing measure where the geography of the universe is concerned. We still talk of sunrise and sunset because we are daily confronted with the same appearances which our ancestors beheld, but though a geocentric phrase may answer well enough when we know we are speaking only of phenomena our conception of the heliocentric system teaches us that were we removed to broader fields of vision, sunrise and sunset would be to us but meaningless expressions, unless we applied them during the course of long-extending solar years to some vast movements of celestial bodies with which our present earthly experience cannot practically deal. To the eye of the truly unfolding seer the thin veil of material illusion melts away. Life is no longer an insoluble burden, death is no longer a powerful enigma. It is the grandeur, the inexpressible majesty of the sense of divine immutability which we innermostly share that can alone discover and apply the panacea for human sorrow and exchange threnodies of wailing for paeans of rejoicing. To those who ask what is the use of seership, we boldly reply its utility consists pre-eminently in the one great certainty that it and it alone can feed the heart hunger of humanity, eventually destroy despair and turn on such brilliant light where cimerian darkness now prevails that pessimism perforce will perish and glorious optimistic views of life make even earth a paradise.

W. J. Colville.

THE DEFINITION AND INTERPRETATION OF COLOR.

Color is more than the shadow of spirit. It is its aureole, which registers by its quality, variation, composition and affinity whatever is active in spirit. Color has to do with form. While it is manifold in its phenomena, it has one center of radiation. White has been called colorless because it defines light. Light is lucidity, openness, transparency, a state of the soul where there is the least possible darkness, which is not so much the opposite as it is the negative of light. Black and white have been related, not as correspondents, but antitheses, but there could be neither black nor white without light, the negative is merely the veil which conceals and reveals the light. In esoteric symbology white stands for spirit, black for matter or manifestation. As all manifestation conceals as it reveals, and reveals as it conceals spirit, black can never become absolute. It is always relative, because it veils the light as it manifests and unveils it. Hence the saying, "To bring immortality to light" is significant, mortality or death as matter concealing it, spirit as life revealing it.

Light is the spirit's expression of both illumination and consciousness, and as such it is the causality whence radiates the light of the soul and the light of the cosmos. The one form of light is spiritual, never was or can be on land or sea; the other is physical, never was or can be internalized or spiritualized; white and black, day and night, or light and darkness are names for modes or expressions of the spirit's being, and as such they have inner or interior and outer or exterior significations. The quality of white and black in matter or form is fixed by the state of spirit in the sphere of God. As separateness means differentiation, so color as a vehicle and measure of light expresses a degree of pure light or perfection. The absolute light which is perfect lucidity or illumination is the manifestation or object of absolute, perfect being. It is heaven or Nirvana, the state of perfected and absolute divinity. White and black also illustrate the changeable polarity of spirit, and therefore it is that matter embodies the magnetic, while spirit the electrical forces. Both white and black are held to be colorless because they are extreme poles of electrical and magnetic vibration. Light being the essence of both white and black, it is the basis of the octave of which the rainbow is a unique symbol. The rainbow is a composition of light through

the spectrum; one ray of light is reflected through prisms, so as to produce the spectrum. Here we have unity in duality, unity in trinity and duality, and trinity in the four-fold or complimentary forms of one. Yellow, blue and red are the three primary colors; the yellow is the white reflected through the blue and red. Yellow symbolizes fire, red the earth, blue the water, and white the air or ether; but the white is often vicariously used for yellow, the atmosphere of the soul or atmar, and the air or ether environing or ensphering the solar center or the sun being transmutable and interchangeable. The earth is not only a magnetic center (a magnet) for the refraction and radiation of red, but it is a battery for its creation and vibration. Black is the universal absorbent, because it, as the negative of life and light, veils it, and hence seeks to destroy it. As the earth is the terrestrial and magnetic center of the solar or astro-psychic man, so the heart, which is symbolized by the red, is the center of the vital, nervous and magnetic forces of spirit. And the unity or polarity of the terrestrial and celestial man in the microcosm and macrocosm is established by the uniform equilibrium of red or that psychical relation which red symbolizes. So with water, air and fire. Man must know and understand the permeating and underlying principle which governs the karma of the cosmos before he can blend the four original elements so as to be master of the four triplicities and the four elements which rule the four outer or material kingdoms of life. The law is not so much one by which transmutation but spiritualization is effected. If the heart is symbolized by red, the brain is symbolized by blue. And as the heart and brain are functions, one ruling the emotive and the other the mental organism, both have to do occultly and mystically with the psychical or divine man. Yellow, as applied to organism, symbolizes the eyes or the organ of seeing. Thus the red, blue and yellow act in perfect and uniform rhythm with the dual man in the sphere of the soul. The heart has been regarded as the seat of love because, as the seat of blood and life, it is emotive; the brain as the seat of thought, because, as the seat of nervo-psychic forces or spirit, it is mental. Nations that illustrate the blue are those that show the mental and spiritual qualities, or the nations among whom these qualities predominate, as the ancient Jews, Brahmins, Egyptians; while the nations that illustrate the red are those among whom the emotional, sympathetic, affectionate qualities are in the ascendant, as the Greeks. These characteristics stand pre-eminently forth for both racial and ethnic genius and guidance. Thus, as heat has been termed magnetic, cold has been regarded as electrical, and it is an ethnological fact that the Greeks were a warm, while the Jews were a cold race, and here we are using these words psychically. As a nation or an individual emerges from the physical and

merges into the spiritual, it ceases to show the red or the blue in its separate or individualized form, but, happily, blends them so as to unite them into the one whence they issued. One can be very affectionate without being very knowing, or very knowing without being very affectionate; one can be very smart without being very good and very good without being very smart. The balance is established by being as wise as good, and in wisdom as in goodness the blue and red are sublimated or spiritualized into their one interchangeable equivalent.

Each and all of the seven colors of the spectrum which form the one or octave symbol of the colorless light have special meanings. These meanings depend upon quality and relation. Absolute purity or freedom from form is the apotheosis of color and is the key to its definition and interpretation. Hence the material form even in the kind and quality of color is an index to the soul. He who can read color psychically has an insight into the mechanism of the soul which the superficial or color-blind observer cannot penetrate or understand—an insight which could lead to many curious phenomena and generalizations. For it is true that what we are and what we think we are and think is color. The clothes one wears, the food one eats, the things which interest men the most in the realm of art, the so-called artistic temperament, which delights in certain expressions of form in color, as realism or impressionism, the variable kaleidoscope of form, indeed become the reflex of what we really are. Man's likes and dislikes shape their ghosts in the colors which play on the retina of his eye. Hence the association of the world of fashion and society on the one side with the world of ethics and religion on the other, and the anomaly of a Dr. Jekyl and a Mr. Hyde is the result of nature's invariable law that we can never be more nor less than what we are. The soul, like water, rises to its own level of action and expression. The ancient aphorism of the mystic was, "As it is within so is it invariably and immutably without." Quality of color is fixed by the grade of spirit, as quality of brain and heart is fixed by grade of thinking and feeling. To think wisely is but half the contract which the soul exacts through karma. To think truly is to think wisely, and to be able to think truly one must be the truth. He must love in truth as well as love the truth. This is so not only as to degree, but absolutely. Thinking and feeling fashion the auras and aureoles of humanity. The aura is the light of divinity as manifest in the spectrum of the solar ray. The aureole is the sphere of the soul reflected through mind. And it is in this interior sphere where color discloses its mysterious secrets and dissolves its alchemy. For it is here where the formula unfolds its program of affinities and reveals unity and uniformity in the midst of variety and differentiation.

IMMORTALITY.

Lucidity of color signifies rare spirituality; opaqueness, obscurity, density, coarseness, blackness, reveals depravity, selfishness, ignorance. There are multiform grades of color, but only seven spheres of progression. Each sphere is enfolded within the circumference which is the extreme radiation of the three primary and the four complimentary colors. Thus each color passes through a refining or sublimating process called transmutation or spiritualization, and it is the office of the adept to locate, define and interpret these sevenfold spheres in their individual and complex combinations and relations.

The saying of Jesus that men love darkness rather than, or prefer darkness to the, light here finds a natural solution. It is altogether because their thoughts are evil. The ethico-spiritual import of color is shown by the contrast or analogy which exists between that which by scientists have been regarded as immoral and moral. Darkness and evil, together with light and good, have been symbolized by the devil and his spirits and God and His angels. The dualism is purely allegorical and not philosophically tenable. However, the plane and sphere of action are ever synchronous and correlated. The correspondency is one by contrasts, not of equivalents. The anomaly of human nature and divine nature is always possible where evil and good are at war, but is at once dissipated when the good is the all in all. Life is made dramatic and spectacular, it is true, by the play of evil, but life would be made much more desirable and blessed by the sovereignty of the good. White and light seem and are monotonous to those who have not yet attained the sphere of their radiation; but they are ends of being not means to ends. White fabrics for all articles of dress, especially for lingerie, are healthful because approximately clean and pure; they show the dirt or black and necessitate frequent laundrying, and though not so economical from a financial standpoint as colored goods, yet they are more sanitary and healthful from a hygienic standpoint. Rustling and artistically flounced and ornamented silk petticoats are very fashionable and are indeed very beautiful and attractive, but they will finally become passe, and for this reason because they hold, though they do not show, the dust and dirt. Filthy clothes are never beautiful, however much they may appear so. So with beautiful sirens and handsome lotharios, who appear positively angelic and yet are spiritually ensphered in a black veil. The beloved Eros of Socrates was the perfect type of pure and noble manhood and womanhood, not one who bore only the form of an Apollo or a Venus. Art and literature must be the embodiment of the divine before its jubilee will come, in celebration of its final renaissance from sensuousism into spiritual glorification. Joan d'Arc was not canonized by the church because she was physically

the most beautiful girl of France, nor yet because she heard angelic voices, but because she was a saint. Saintliness alone is the qualification to angelic orders and celestial rank.

So purity in the beatitudes has been made the condition for lucidity as virtue has been admitted to be the source of a clear conscience. Mental and spiritual states not only find their correspondents, but reflect their image in external conditions and environments. As like attracts like, so every life resides in its own element and sphere. Grades of spirituality, characterizing spheres of spiritual unfoldment, impress each faculty and sense, and the popular fad of "sensing" things, like instinct or the scent of the dog, obeys an interior state, though seemingly misunderstood and inexplicable. Thus in one's likes or dislikes of color, it is not difficult to find the cause for favor of or aversion for perfumes, odors or fragrance. Sound is another form of vibration more chemical and material than light, yet translated into one and the same causality.

It will thus be perceived that color defines and interprets not only all planes and spheres, all conditions and states, but all experiences and thoughts of the soul, and the adept finds no holier mission than to pierce the veil of sense and manifest the surpassing light of the Divine Being that the light that lighteth every one may be realized in its sphere of universal, ineffable and eternal glory. Let none fear this light nor dread to pass from the chrysalis into the celestial sphere of the Divine and Perfect Life.

J. C. F. Grumbine.

THE DIALOGUE.*

(Continued.)

PERSONÆ:

SOCRATES.
ZOROASTER.
JESUS.

PLATO.
XENOPHON.
APPOLONIUS.

"A clearer light than that of consciousness," continued Jesus, "swept through the spiritual spheres and illumined the path of the soul. It faintly shone across the horizon of the senses and dimly penetrated the veil of materiality; but for this celestial illumination the career and life of the seer would have been unbearable. The symbols of the Jewish prophets are made luminous when the soul and its inspirations are perceived. Each stage of human expression opens a higher and enfolded sphere of light and being. The impress of the Divine is never wholly definite and absolute because the human mind, marred by the action of the senses, fails to reflect or retain the spiritual order of universal being. It gathers up only as a sunrise or sunset the first or last glory, but these melt away in its own false glare. The soul did not reveal its possessions or declare itself to one generation and in one age. Step by step the processes of the kingdom unrolled. Moses was the type of the old dispensation, where the will as revealed by the gods was deified. The negative was made affirmative. The thou shalt not was given precedence over the thou shalt, because the old dispensation applies to conduct, the new implies the soul's regeneration, the realization of its divinity. The one is obedience to the law, the other is the spirit of the law. One is law as love, the other is love as law. You will perceive, then O Master of the Hellenes, that by and through the universal, the personal or individual was led. Streaming into and touching the natural man the light of the universal shone. I am that I am is the spirit of the law. I shall or I shall not were sequences and consequences of unchanging universal law. Thou shalt and thou shalt not became the inspiration of spiritual consciousness and unfoldment. The divine is potential and immanent in the

*In all these dialogues Socrates will be the spokesman; the place of meeting will be either a beautiful grove or a gently sloping hill adjacent to the Pantheon or the Pantheon itsett. The Pantheon is a sacred temple where the wise and good of all nations and ages gather to teach, counsel with each other, and receive new and added illumination from superior souls.

material and is ever shaping it; but it makes itself felt only in spheres of transcendental ecstasies.* Birth as the condition of mortality and death as the condition of immortality are opportunities not means to the issue or end. The states of the divine man each can realize and enjoy; but the disciple must take up his cross.** Ecstasies are not bought nor sold. Render unto Caesar the things which are Caesar's and unto God the things which are God's, I affirm. The soul alone can enjoy its kingdom. To realize virtue you must be virtue. To say or to know that you are not sinful is not sufficient. Be ye therefore perfect! Ye cannot serve two masters. My teachings, O Socrates, were not strange to those who were taught of God.*** The world has travailed because of selfishness. The personal was extolled, the truth was scorned. The schools, swept along by the pomp and power of popular ideals, were shaped by and were shaping public interests. The spirit and voices of the prophets were silenced or misprized by the priests who sniffed out the lamp of religion. Here and there in Egypt the mystic orders flourished, but the poor, like scattered sheep, were without a shepherd. Prevailing superstitions and theology confused the common people and at times fired them to insurrection. And for this cause I prepared, under sealed orders, to carry out the will of God and lift the veil from the minds and hearts of the people. My Father worketh hitherto and so I work and verily I was sent**** to do the will of him that sent me. The revelation of immortality which I declared was demonstrated by signs. I brought immortality to light. Immortality had been known by the masters of all ages. It was, indeed, a necessary corollary of the social and political injustice and imperfection of the present life—not a sequence. Existence all shared and experienced, but not the realization of eternal life. It is a false teaching which makes immortality depend upon virtue. As immortality does not depend upon the manifestations, neither does it hang upon the expressions of the soul. Immortality is not an ethical or spiritual quality, but is the conscious state of soul. One realizes it by unfoldment, not through generation or regeneration. Therefore, when Paul taught that if there be no

*Here Jesus carries out the idea of the Apostles, that by a process altogether spiritual, such as the Yogis of India enjoy, the realization of the spiritual world and life is obtained.

**The cross as here used undoubtedly has reference to the *crux vitæ*, formed by the intersection of the two diameter of the circle or sphere of spirit at the center or soul. Literally translated the symbol means to transmute the physical into the spiritual by making the soul the master.

***He evidently means the wisdom of the soul which it obtains directly from divinity.

****The Messiah.

immortality then is Christ not risen, he not only had in mind what it here declared but he wished to emphasize that where sin or death did abound grace did much more abound, and that the spirit of love became inseparably associated with life. If there be no life then there is no love, or if there be no immortality then the divine ideal of the Christ can never be quickened or realized. Virtue becomes seedless if death ends life, but it blossoms and bears fruit in the soul that is from everlasting to everlasting. A conditional or remedial immortality are meaningless phrases. True is it that consciousness reveals as mind manifests the immortality of the soul, and here verily is where the quality of the soul affects consciousness. He who thinks pure thoughts and lives a pure life refines consciousness, so that the light of the soul unveils the path unto the kingdom. For truly to such as are willingly blind, who having eyes see not, the manifestations of the spirit are not profitable. They are in darkness. Even though one rose from the dead such would not receive the testimony of the senses. Herein the message is clear and definite. The revelation is only for those as the message is to those who are ready to perceive and receive it. Is it not true O Master of the Hellenes, that one should not cast his pearls before swine? An inward preparation or unfoldment of soul precedes its desire, aspiration or realization of the truth. When it is said "I am the way, the truth and the life," is it not true? Is it not the same as saying "The Father and I are one." The universal is not and cannot be divided. "I am" is the oracle and the path which every seer recognizes and which is the fountain of theosophy.

The Way }
 The Truth }
 The Life } is the "I am." All is the
 } one in and of all.

Soocrates—"And is it possible for each soul to unfold such consciousness of the Divine, that anywhere wherever he may incarnate he may perceive the eternal and universal? Make it clear to us, O seer of Israel!"

Jesus—"It is even so. I brought with me from the Father the memory of my past lives. I knew my fate, therefore I gladly submitted to the Divine Will. I taught my disciples the necessity of justice, mercy and righteousness, because all souls are equal before God. Let each become humble as a little child, was the first lesson. Such spirituality became the condition for higher and diviner realizations of truth. Verily, as the soul awoke, and it only awoke when the mind was spiritualized, the senses, like satellites (even such they are), shone with a light not their own. For as we perceive in the halo which even now radiates about us,

such divine light as is not translucent even in consciousness or to the interior vision, save as we are one with and in the eternal, even so this light is the light of all souls, veiled from mortals who have not killed all desire but soft, inspiring and ambient to those who are born of the spirit. It permeates all life though overshadowed by matter. It enspheres and exalts the soul, and as an aura it is inextinguishable and indestructible. It is the holy of holies of the divine man where he acquires wisdom. It is this light which as a youth led me under divine guidance to refute the theologies of the college and declare the indwelling, inworking, omnipresent spirit of God. So when the far East came to me,* it was not a strange coincidence but a leading inspired of God. All seers, all souls are one. They know, they understand each other; and as atoms combine by a law peculiar to and yet universal and omnipotent in each and without variation or shadow of turning, so each awakens to the universal, the one over, above and in all. The adept differs from humanity because he understands what God understands. And, therefore, as unto children, so is this sphere of illumination revealed. None is exiled. Not one is cast into outer darkness. All can realize this interior consciousness who will—the light is for all."

Jesus had scarcely ceased when he vanished from their midst.

Socrates explained to the assemblage, who noticed the strange and sudden disappearance, that Jesus had heard "the voice," and having ended his discourse, he "ascended to the Father."**

Socrates then noted an expression of surprise on the faces of the people and he added that the voice must ever be obeyed. He further explained, when questioning arose among them as to how one can so disappear, even to the clairvoyant vision, which sees through and through ether and even mind, that such vanishing or disappearance is a process of spiritualization, familiar to those who reside in the seventh sphere or zone encircling the earth.

Immediately as Jesus arose as into a mist, a lace-like veil, fine, spirituelle, magnetic, rare in texture, fell over the vast concourse of people, and for the time even the masters were invisible to them. It was afterward discovered that the mist which overshadowed them was not a veil but a trance, which brought each one to his natural state. During the discourse the spiritual presence had exalted them, and so gradually did the illumination shine in upon them that they became unaware of their surroundings and unmindful of their place and sphere. The ecstasy of the soul

*The Magi of the East.

**It must be explained that such esoteric teaching as is here implied will be made clearer as the dialogue extends.

when it was withdrawn brought its correspondent shadow and revealed to each one his exact stature.

With one accord, as from many uniform centers, a swish of draperies, not harsh but pleasant to sense, was heard. Immediately a ball of light was formed. By a seeming centripetal force it enfolded the multitude of spirits. Each one as he swept toward and into it made a light, brilliant, definite and penetrative, and as he entered it that very light became shut in or absorbed by the spectrum which gave each its sphere and action. Thus, as one ray of light is refracted into its integral parts, as red, yellow and blue or the four in the three, yet each one is invisible save through the spectrum, these separate entities once more entered into oneness. As in thought and consciousness, so in telepathy and transference the law of centralization must be obeyed. As every circle has its center, so each soul must find and yield to the centripetal force of the universe. Especially is this true when a definite end is to be reached or attained. The will being uniform, the thought central, the end mutual, the cloud of heavenly witnesses rolled into the vast unsearchable azure depths of space and sped out of sight. Socrates, standing close to Zoroaster and Plato, turned to the seer of Persia and to the beloved three and said, "As it is below, so it is above. These intelligencies, like stars, have streaming after them trailing auras of light. Is it not beautiful, O seer of Persia, that the light of the soul can never be extinguished?"

(To be continued.)

THE EDITOR'S TRIPOD.

A Pertinent Bit of Timely Correspondence.

A few weeks since a letter was received by the editor from a girl correspondent who had been very much perplexed and disappointed over the unreliability of messages which were associated with certain psychical phenomena which she had received through professional media. She was unable to draw a line of separation or demarkation between the genuineness of the phenomena and the unreliability of the message, and at times seemed inclined to believe that the spurious and mixed character of the one invalidated the worth of the message, and vice versa. She had come to a point when she turned to the metaphysical movement, which she felt could alone save her and others from a hopeless and faithless life. She had reached a sphere in her unfoldment which quite unsettled her and made her about lose confidence in herself. A certain message from a guiding influence, near and dear to her, comforted her for the time, but left her, still dependent upon her own resources and intuitions. She did not wish, she wrote, to be a puppet in the hands of even so dear a guide as a sweet arisen and familiar spirit, and yet she did not know where to turn. However, she was not long in deciding the path for herself and chose metaphysics as the means to the end. She writes: "I am happier now than I have been for a long time, that it seems eternity, because I feel more self-reliant and at peace. Then, too, the path of the future seems clearer and brighter, though I cannot tell why or how; and I feel a certain strange sense of faith or energy, as though I were approaching a store-house of power which is mine to use."

Now, the inevitable test, final and absolute, if such there be, of the soul's power and divinity, is this faith in one's own resources and intuition, which, however reliable and true all collateral guidance may be, firmly establishes one in the path of Raja Yoga, or divine wisdom. In the order of the soul's expressions it was never intended that exterior guidance or strange gods should have the precedence of choice and service over the God in us. And the pardonable and yet punitive weaknesses of human nature, which have made theosophy and spiritualism a target of ridicule and brought disgrace and persecution upon their exponents, have been the inexplicable credulity of the large body

of humanity and the blind, irrational faith in external oracles, bibles, saviors, leaders, seers and objective criteria or standards of guidance. Personal, interior illumination, divine inspiration, intuitive direction, soul realization, conscience and reason have been spurned or set at naught while exploiters, fanatics, visionaries, antichrists, impostors, charlatans and mountebanks have pillaged the soul and ravished it of its heritage. The seer and sensitive have their sphere of work and their place in the universe, but they overstep the dignity of their office and calling when they become, or allow themselves to become, popes, dictators, usurpers, self-elected oracles of the people. Down with all such and up with reason, intuition, conscience, divinity in each and all.

The Parting of the Ways.

And here, if anywhere, if there is to be any manifest parting of the ways between the phenomenalist and the metaphysician, if there is to be any sort of amicable settlement of the mooted question, which source of divine authority is worthy of sanction and obedience, the letter which killeth or the spirit that giveth life, the instrument or the soul that uses it, the church, state, society or reason, intuition and conscience, pre or post mortem revelations or omnipresent inspiration, external and vicarious guidance or soul direction, the dry rot of the church, the unintelligible vagaries of the sibyl and the inane and silly utterances of the obsessed medium must yield to the divine method which the soul has ever authorized and vindicated—thyself. Follow thou thine inward light and call and not that of another, however beautiful and commanding. Let the seer prophesy and the people fulfill the prophecy; let the sibyl add her wisdom to the science of the schools and man; let the church interpret the past revelations and the Savior heal the diseased by the spirit; let the medium as a sensitive show and prove that the gifts of the spirit are from God and that the spirit alone has power to manifest before, in and after mortality—but let each do his work decently and in order that the soul may realize its sphere of universal love, wisdom, light, harmony and peace.

The Metaphysical Movement.

There are those who confound the metaphysical movement with Christian science and spurious forms of Brahminism. Such could not be farther from the truth. Others who are woefully ignorant of its spirit or who are prejudiced against it in favor of some other movement which flatters their vanity, ambition or personal views of things, declare that it is opposed to spiritualism; and so the editor has a mighty antecedent work to do in clearing the path of this entanglement, incubus and bugbear. As has

often been said and written, spiritualism, not as popularly conceived, but as a spiritual movement, grand, beautiful and true, is the best friend religion ever had, and yet, strange to say, is spurned by the church; so the metaphysical movement is the best friend that spiritualism ever had or has, and as such it becomes the realization of its ideal and end. Pure metaphysics is the highest and most exalted definition and interpretation of pure religion of which theosophy and spiritualism are twin exponents; and while some prefer one name to another, which is, after all, more a matter of temperament and leading than it is a question of which is better or best, or which is altogether and only absolutely true, names count for little or nothing in the end. So it can be said to those who are timid in taking up the higher issues of the soul or who are afraid that their "isms" will be destroyed by the metaphysical movement, that truth will survive all destructions of its forms and instrumentalities, and while it is conceded by those who are best informed about these collateral movements, to quote Mr. W. J. Colville, in a recent lecture, delivered in Brooklyn, that "the present form of spiritualism will go out, but something better, purer, greater will come in and take its place," so we are not discouraged in the work, but press on happily and fearlessly up the mountain of time and understanding to the sunlit peak of reality.

The Perfect Way, by Anna Kingsford and Edward Maitland.—A Reminiscence and a Meditation.

Students of the spirit have always read with increased satisfaction the combined illumination of Anna Bonus Kingsford and Edward Maitland, whose excellent works lie at the basis of the renaissance of modern metaphysics, spiritual science and that plagiarism of Christianity falsely styled Christian science. Indeed much that is popularized by such teachers as Mrs. Ursula N. Gestefeld, not to speak of it without just praise of and a due regard for their conscientious and sublime work, finds its fountain in their books. Additions to and supervisions of spiritual science have been made since the publications of these books, and one must not forget that their books are not to be taken for bibles, yet the genius of their illuminations has largely inspired the movement which is sweeping through the western world, especially in America, where Christian and divine science are growing in popularity and many churches have been and are being established in their name. It is meet that the student, swept along by innumerable new things, should be reminded of what is recorded in the introductory Lecture of the Perfect Way (page 12-13, 1890 edition): "It is necessary here but to remind those who worship a book that things are not true because they are in a Bible; but

that they are in a Bible because previously recognized as true. And miracles—which are natural effects of exceptional causes—may indeed be proofs of occult power and skill, but are no evidences of the truth of any doctrine."

"The Ostrich," a Paper with an Ideal and Mission.

One of the signs of the times in reformatory newspaper circles is the unique publication known as the Ostrich, a journal published in Cornwall, England, semi-weekly. It is an exponent of the science of suggestion and all that is implied by impression and the phrase thought transference. The publisher will allow no words or thoughts to appear in it which would confuse, worry or disturb the minds of the readers and fill them with error and misapprehension. Such words and thoughts are eliminated because not only, as the Ostrich maintains, by quoting one of its mottoes, "Even of truth, one-half is falsehood," but like begets like and involves, as it evolves, all sorts of disagreeable and inimical feelings. It is practical ethics and a brave and commendable enterprise established upon true Rosicrucian principles, "Love conquers and destroys hate," "Good overcomes evil," as the seer of Israel taught. Mr. John Gillis, the editor, deserves the moral and material support of all advocates of freedom, truth, righteousness and pure religion. Such periodicals would tend to undermine and destroy much of American journalism which follows the devil, that solecism of theology and the father of lies, as its ideal and inspiration. What greater punishment could be imagined than to edit such spurious newspapers and what greater happiness than to edit the Ostrich, which in its own case does not hide its head from an enemy to escape from a self-delusion.

The Lotus and the Cross in Mysticism.

The lotus and the cross have stood as symbols of mysticism in all ages. India and Egypt popularized the lotus and the cross, and every religion used them with a special and similar esoteric meaning. As Phallic worship is associated with the cross, so universal brotherhood and love are involved in the lily. One (the cross) is a symbol of generation in the sphere of regeneration, the other (the lotus) is the symbol of regeneration in the sphere of generation. As the sides of the cross have reference to the mystic number twelve, in which one is the center and base and which, when added to the twelve, makes the sacred number thirteen, one being the number of Deity; so the lotus, beginning with its one flower, symbol of the soul, differentiates one into parts of odd and even—from one to thirteen and twice thirteen. The cross is the most perfect symbol next to the circle or sphere of equipoise, equality and deification, the left and right of the cross bar sug-

gesting the male and female, while upper part of the beam symbolizing spirit and the lower part matter with the four elements in the ascendant, earth, water, air and fire. The lotus, now extinct in the river Nile, was of four colors, but the white lotus alone was sacred to Isis. The red, yellow and blue colored lotus had significations such as the color specializes. The lotus is the emblem of the woman and the cross of the man, and as upon or through the cross the act of spiritual regeneration and glorification takes place by which intuition and divine wisdom are inspired and perceived, so in the lotus, rising from the lap of the earth; in the water and the air by the fire of the spirit, the Isis in the soul is expressed. Wisdom of the soul excelling the knowledge of the senses, divine love conquering the serpent of the dust, Isis and Osiris reaching unity through Horus, the one in three, one in two and one in one.

Magic and the Rosicrucians.

Considerable has been said and written about the Rosicrucians, a secret order and brotherhood which flourished in the fifteenth century and was originally instituted by Christian Rosenkreutz (1459 A. D.). As knights of the Rosy Cross, their influence spread over Europe and England, and the fact that their mysterious and occult powers were not made public, but were used secretly and for the manifest good of the order, gave an especial attractiveness and definition to the order, which amazed and overawed the clergy and the people of that and subsequent times. Rosenkreutz himself was the inspiration of the temporal renaissance of the mystic brotherhood of which he was a member and which perpetuated magic and instituted reforms in every age since the dawn of civilized man. There is no question but that "Art Magic" and "Ghost Land," by Chevalier, and kindred books could be traced to this source. Now spiritualism is unquestionably the fruitful fountain of universal occultism. Occult power is not as impenetrable or mysterious to-day as it was centuries ago, thanks to the modern seer and the earnest and sincere investigator of psychical phenomena. The veil has been lifted from the face of the sphynx and the hidden laws by which apparitions, doubles, strange and mysterious sounds or rappings, moving of ponderous objects by unseen hands, astral illuminations or materializations, have occurred have been revealed. There is no longer any secret about it. The gifts of the spirit, indeed, all these occult powers are practiced by those who do not claim to be Rosicrucians nor magicians. Spiritualists deal generously with this body of phenomena and trace its source to the action of disembodied spirits. Still the society of the Rosicrucians has a unique place in the world and a special work to do. It differs from spiritualists

only in name, not in motive or ideas. The order has many prophets, oracles and teachers, and no one person is the exclusive vehicle or instrument of its inspirations, whatever such may claim to the contrary. Magic is not the feature or specialty of the work of the society. It is but an agent, a means to an end, a subsidiary and auxiliary messenger of its propaganda. Beyond, above, within it all, shines the pure, white and unchanging light of truth, which the order seeks to manifest to the children of darkness. While magic is used, it is used because it is white and sacred, not because it is black and a secret, that the generated man may realize regeneration and by the signs of the spirit appreciate the mystic vibration which lifts the veil that divides sense from soul. The order of the White Rose is promulgating the esoteric program of its cultus and is seeking to unbosom Atma from the prison house of the senses. Its ideal and career are spiritual, not material, and its principles unite and integrate humanity. It does not claim to be the only oracle of the Rosicrucians, nor by declaring principles to prove either apostate or heretical to a sacred trust. It is acting under sealed orders and the world will reap the harvest of its action.

The Color of the Eyes that See Clairvoyantly.

One would scarcely believe, so incredible it seems, that color has anything to do with eyes that see clairvoyantly; and yet, whether the phenomenon of color is a sequence of clairvoyance or is merely a passing association, blueish gray or grayish blue eyes are the eyes that see. The ordinary cat eye is prominently identified with lucidity of vision, cats seeing in the dark, as the phrase goes. Wherever the gray predominates, especially in combinations of white and blue, there you will observe the clairvoyant. There are exceptions, to be sure, but the phenomenon is sufficiently general and pronounced as to make the gray eye conspicuously the clairvoyant eye. Brown eyes show clearness of perception and intuition, violet eyes, which are exceedingly rare, an effluent aura that makes the possessor a Joan d'Arc, who hears voices, or a Socrates, who has an inward direction, or demon, for a guide. Black eyes, when brilliant and lucid, as among the gypsies, manifest power of divination, astrology, palmistry and occult sciences, while the blue eye, unless chalky or colorless, expresses divinity. Psychics, or sensitives, usually designated mediums, are found to possess, the grayish-blue eyes, although in the history of seership and mediumship brown and even blue eyes are not wanting.

The science of vibrations, as expressing soul, mind, temperament, organism, will explain these correspondencies and se-

quences, and this science is fully treated in another article in this number of the magazine.

Hypnotism and the Signing Away of Property.

A recent editorial in the Times-Herald of Chicago (Aug. 7, '98), in quoting the inductions of some expert medical testimony upon the question of the undue influence of the hypnotist upon a subject, maintained that it was sufficiently shown that a person in a hypnotic trance could not be influenced to do anything he did not wish to do and that if the person was unwilling to accept suggestions no power of the hypnotist could compel him to do so. The case at issue was that of Dr. Kingsbury and Mrs. Howard.

The invalidity of the above argument arises from the very affirmations. While it is true in most cases that a subject will not do anything against his will, it is also true that he will do whatever the hypnotist adroitly suggests, with the consent of his will. A network of minor and important conditions intervene to win the subject's confidence; once that is obtained, the will of the subject and that of the hypnotist sufficiently and harmoniously blend. In conditions of incipient somnambulism, where the identity is lost or submerged into another, at least so far as name is concerned, the subject will respond to the hypnotist even against his will—it being understood that there is a discreet degree of difference between the normal will and the will under the play of obsession and the suggestions of the operator. In this instance cases can be cited where the sensitive will sign away all that she possesses, both as Mrs. Howard and as Miss Smith, if that is her suggested name and identity in the hypnosis. The lapses from the normal to the induced consciousness, in which there is apparently an absolute forgetfulness of direct evidence and recollection of her real self, is a trick of the mind, which makes hypnotism a most interesting, fascinating and perplexing study. How far the real self enters into and blends with the hypnotic self, how deep and rare the induced action of the hypnosis and hypnotist extends, how impotent the normal will becomes when suggestion operates, and how automatically it plays when the keyboard of the mind and heart are touched by the expert operator, are problems in practical psychology still open to investigation and experiment. But it can be said from practical experience and experiments that a subject can be made to sign his regular name to a will, deeding away all of his possessions, and even while absolutely refusing to do so, under the power of an hypnotist. In this case confidence must be first inspired and maintained and the second or third party can succeed in their crime.

If the Times-Herald wishes to test this experiment and will bear the expenses of the experiment, the editor will present this

extraordinary phenomenon through a prominent lawyer of Detroit, Mich., and a subject of that city. Let it be done for science and in the name of science, and let there be a select body of lawyers, physicians and newspaper men present.

LITERATURE.

"The Temple of the Rosy Cross," by F. B. Dowd.

This book is a modern exposition of the functions and powers of the soul from the metaphysical standpoint. The subject matter is tersely put and the evolution of the theme so carried out as to make the arguments and logic inevitable. Mr. Dowd is a mystic and writes authoritatively of what he knows. The philosophy which he expounds lies at the base of all religious and found its first expression in Brahmanism and the Vedanta. The book will be helpful to all students who are in search of unity and truth. The aphorism found in "Light on the Path," by Mabel Collins, should ever be held in mind: "It is written that for him who is on the threshold of divinity no law can be framed, no guide can exist." Price, \$1.00.

Travels by Dr. J. M. Peebles.

This indefatigable traveler and prolific author is always interesting and instructive when he writes of his travels and experiences. In this latest of books from his pen, entitled "Three Journeys 'Round the World," Dr. Peebles presents a mass of information which the student of spiritualism will find exceedingly valuable. His comments upon the necromancy of the East Indian mediums and fakirs are timely and suggestive, and his newsy report of concurrent events in the realm of historical religion shows the growth and awakening of the mind to the spirit of the times. \$1.50; postage, 20c. For sale at this office.

"Old and New Psychology," by W. J. Colville.

Mr. W. J. Colville has written for the world a most valuable compendium of wisdom in the book entitled "Old and New Psychology." A rare and gifted soul, generous and amiable to a fault, Mr. Colville is one of the few teachers before the public whose work is far in advance of the age. His sphere is both prophetic and didactic, and therefore he has both a mission and a message. The list of contents of this helpful book is especially valuable to one who is seeking adeptship in psychical culture and who wishes to inform himself upon the stage of development which leads to illumination. An unprejudiced mind will find concealed in this book the blossoming lotus. \$1.00.

"The Law of Correspondence as Applied to Healing," by W. J. Colville.

This handy manual is a text book of practical therapeutics and can be used by the student of psychopathy and healing to an advantage. We know of no clearer exposition of the science of healing than the World's Fair Text Book of Therapeutics and this brochure, which sells for fifty cents. Both of these books are used as collateral reading in the College of Psychical Sciences, and should be widely circulated. For sale at this office.

"Hypnotism," by James R. Cocke, M. D.

In this latest contribution to hypnotism Dr. James R. Cocke offers a very clear and intelligent philosophy of the science itself. It is a practical book and not only teaches how one can hypnotize but it shows its benefits and its dangers. The following topics mark the range of the book: "The Effect of Hypnotism Upon Special Senses," "Auto-Hypnotism," "The Curative Power of Hypnotism," "Telepathy, Thought-Transference, Mind Reading," "Hypnotism as a Cure for Illusions and Hallucinations." It is but fair to say that this is a very advanced and rational presentation of the subject by a practitioner, and will go far toward revolutionizing the present crude, old school methods of treatment and cure.

LITERARY NOTES.

The Companion for the Rest of 1898.

Many of the best articles and stories written for the 1898 volume of *The Companion* have yet to appear. Those who subscribe now will receive the issues containing the articles on "The Oratory of the Stump," by Henry Watterson; "Congressional Oratory," by Speaker Reed; "Incidents in a Singer's Life," by Madame Lillian Nordica; "How the Queen Spends Christmas," by the Marquis of Lorne; and "Some of My Dogs," by Frank R. Stockton. Notable among the stories will be "A New England Girl Seventy Years Ago," by Mary E. Wilkins, and "The Burning of the Sarah Sands," by Rudyard Kipling. An illustrated prospectus will be sent free to any one addressing *The Youth's Companion*, Boston, Mass.

To American and English Publishers.

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MAGAZINES.

The New Time, Mind, Suggestion, Faith and Hope Messenger, The Temple, Light of Truth, Banner of Light, Progressive Thinker, Lucifer, The Living Age, Youth's Companion, The Brahmanavadin, Suggestions, Universal Truth, Mercury, The Book and News Dealer, have all been received at this office. Only a limited number of exchanges will be accepted. Kindred magazines are preferred.

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